

The Brethren Evangelist,

ASHLAND, OHIO.

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WEDNESDAY, MAY 13, 1896.

Editorial.

CHRISTIANITY AS A RELIGION.

Christianity is the only religion for all men. Wherever it meets men it brings to them just what they need. Its adaptability to all the diversified needs of man, is one of the best evidences of its divine authority. It is the religion of God, from God, and for man. As a religion Christianity is decidedly unique, there being none other like it. Its message of peace to sinful men, its lofty and sublime teaching, its great power and influence in the civilization of the world, distinguish Christianity from all other religions, and give it a place occupied by none other, high above all other forms of religion as the heavens are above the earth. It is the religion of humanity, divinely human, and humanly divine.

The operations of Christianity are as peculiar as Christianity itself. One would think that a religion whose principles are so antagonistic to all forms of evil, oppression and tyranny, would attack the laws of the land, laws that favor the rich and oppress the poor; laws that permit saloons to work havoc among the people, destroy the peace, happiness and prosperity of individual, home, and national life. Yet from the earliest period of Christianity it was never known to attempt a revolution of existing forms of government. It has been planted in lands whose laws were inhuman, but it has always conquered through *evolution*, and not *revolution*. The author of our holy Christianity, the Lord Jesus himself, gave us his example and precept as to the operations of the religion he gave to man. He taught that it works gradually, that it follows the law of growth and development. It is like leaven hid in three measures of meal, which leavens the whole lump. The power and influence of Christianity are this day more effectual in the civilizing, uplifting, of humanity than that of all other religions combined. The part it has played in bringing the world to this present stage of civilization, in devel-

oping the inventive genius of man, and his intellectual powers as seen in the literary productions of Christian nations, is to be attributed to its regenerating influences, for which all other religions are powerless.

And yet, directly, Christianity has made no laws; it does not attempt reformations of existing forms of government. Political changes are desirable everywhere, but Christianity has a deeper aim, and addresses a more vital need in man. Christian ministers, Christian workers and missionaries, do not go about making political speeches. They *preach* and *teach* the Gospel. They aim to get the truth, divine truth, the truth which makes men free, into the hearts and lives of people; to enthrone Jesus in their souls, and bring them into subjection to that will of God which makes for peace and righteousness. This done, the Christian minister can leave the rest with God. When Jesus rules in the individual heart and in the home, when truth and righteousness have become a moulding power in the life, then the laws of the land will gradually change and fall in line with the Gospel of peace which rules the individual heart. The operations of Christianity are gradual, sure, and follow the law of growth and development. The Gospel is not a *law*, it is *love*; what *love* fails to accomplish Christianity must leave undone. When *love* fails to draw weary and hopeless men to the feet of Jesus; when *love* has exhausted its resources and fails in bringing men back to God, then Christianity is undone and should retire from the field of conflict acknowledging its defeat. *Love* is Christianity's only weapon; it has no law that can compel men and women to do what *love* fails to do. Christ boldly declares what no other ever yet dared to assert: "If I be lifted up will draw all men unto me." The drawing power of the uplifted Jesus, is *love*, eternal, immortal love.

When the Son of God was here on earth, he recognized the evils that existed in society. There is much being said about the social ills of this nineteenth century, as tho it were an evil of this age only. The social life of the times in which Jesus lived, was more corrupt than it is to-day. It is doubtful whether the vices and lusts of Roman society have been repeated since. Woman was a slave. The condition of the poor man in the nineteenth century is as that of a king

compared with his condition in the days of Christ. Cleopatra, in honor of the Emperor of Rome, made a supper costing \$250,000, the like of which has not been known since. Did not Christ recognize the social evils of his day? Was he ignorant of the vices and lusts which existed in the society of his day? Surely not. Then why did he not speak out against them? Was he a coward? Never. In all the sayings of the blessed Master, we do not find a single statement characterized by any revolutionary spirit, touching human society. He made no effort at political changes, though on every hand the needs of such changes were countless in number and variety. He suggests no changes in the form of human government, desirable as were such changes. He does not so much as hint at great political reformations. Why? Was he not cognizant of the political and social corruptions of the times? He surely was. But the methods by which the Son of God would bring about social, political and moral changes were different from any that had ever been introduced by men.

We read that Jesus "went about doing good." His was an *aggressive* warfare. As he went back and forth in the streets of Jerusalem, traveled from village to village and from town to town, he came in contact with all classes of people, and the corruption and vices of social and political life, were all laid open to him. He could not but know the condition of woman and of the poor man. He earnestly desired to correct these evils, but he will do it in a way that confounds the wisdom of the wise. He taught great truths—the divine truth of God, which found lodgment in the hearts of men and women. It was as seed sown in good soil. It was as leaven hid in a measure of meal. The process of growth and development has been going on for these many years. The great, fundamental truths, taught by Jesus Christ, have wrought marvelous changes in the governments of the world, in social and political life. Woman has been rescued from a cruel serfdom and granted her God-given rights. Slavery has been abolished in every land and clime, where Christianity has gained a foothold. The condition of the poor man has been improved, governments have been re-constructed, home life sanctified, and nations and empires built on the enduring principles of the Christian religion. These mighty changes have been brought about, not by revolutionary meth-